

OXFORD OBSERVER.

"LOVE ALL, DO WRONG TO NONE, BE CHECK'D FOR SILENCE BUT NEVER TAX'D FOR SPEECH.".....SHAKESPEARE.

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THE REFLECTOR.

DOMESTIC WORSHIP.

It is not to be concealed, that the salutary discipline of domestic government, the great business of religious education, and above all, the reasonableness and interesting practice of family worship, have fallen into a degree of disuse, of which it is more easy to conjecture the extent, than to counteract the example—more easy to lament the symptoms, than to predict the consequences.

Christians! The worship of God in your families is a reasonable service, and may be rendered a most profitable service.

First, it is a reasonable service. If there be any who doubt this, their reasons are to me utterly beyond conjecture. It is not easy to imagine any reasons that can be suggested in favour of public congregational worship, which are not equally strong in favour of the worship of families. The same God, whose providence governs communities, presides over the small circles of which communities are composed.

Is it of any consequence, that the public should be impressed with reverence for God and his government? Surely then no practice can be indifferent, which will make those impressions early, stamp them deeply, and give ideas of religion an intimate association with the most tender, amiable, and lasting affections of the human heart.

Can any one imagine that topics will be wanting, while there are so many subjects of family congratulation and thanksgiving—so many occasions for acknowledging domestic sins—so many family anxieties and afflictions, wants and mercies, hopes and fears? Is not every occasion, which you are still disposed to acknowledge in public by the notes, which you send to be read in the sanctuary, an occasion for domestic gratitude, or supplication, or acknowledgment? Surely every truly devout sentiment, which you are ready to make the subject of public expression in the house of God, is worthy of being expressed on the spot where it was excited—in the circle where it is most intimately felt; and how many occasions are there, which it would be painful or improper to notice in any other place?

Our second assertion was, that it is a profitable practice. If any thing can effectually revive and secure the fidelity of parents, the affection of husbands and wives, the moral restraint and early piety of children, the peace of domestic life, the attachment of servants, and the general order of families, it must be the revival of family religion. This must impose a check on the impetuosity of our passions, and give to the conversation of the household a sobriety and purity, which nothing else can so effectually secure. It is not easy to believe that profaneness and riot should ever find their way, much less take up their abode, in a house where the presence of God is every day acknowledged, his protection sought, his bounty acknowledged, his pardon implored.

There is also another consideration, which is by no means of little moment. By the regular reading of the scriptures in select portions, as introductory to the acts of family devotion, there is given to the young a knowledge of these sacred writings and a reverence for them, which can be in no other way so early and so easily acquired. If it could for a moment be supposed, that the heads of families stood not in need of this instruction, and that they would derive from it no advantage, yet a pious and benevolent regard to our children and domestics ought to render us all willing, punctual, and faithful in the performance of a service, which would produce the happiest and the most lasting effects.

You complain of the irregularity and perverseness of youth, that you have lost the controul of your children, and that you cannot correct the evil habits which they have early and ungovernably formed. Do not lament the wickedness of the times, and complain that your children are ruined; but think what have you done for them? You have neglected to call into your aid, in the government of them, that most powerful of principles, the early fear of God. Could they fail to feel a powerful reverence for the name of God, if they had been daily witnesses of domestic worship? You are shocked with their profaneness. Think where they first learned it, and where they might first have been guarded against it. Do you complain of their ingratitude, their irreverence for your advice and correction? Ah! they have not been taught their duty to the Great First Parent! Do you complain of the negligence and unfaithfulness of servants? How should it be otherwise, when so little care is taken to sanction and enforce, with the sense of religion, the sentiment of fidelity?

I confess, when I look at the awful strides, which, from the circumstances in which we have been placed, vice, fraud, and general unprincipledness have made and will continue to make among us, my heart sometimes sinks within me. Where then, ye patriots, ye lovers of your country, who tremble for her safety—where can a check be placed to this increase of corruption, if it be not placed at home? The force of moral principle can never be preserved, if lost, or restored, but by the

aid of Religion; and if the little domestic societies of which every community is composed, are not first well principled, the day of reformation is removed to an indefinite distance, and the day of evil is not far off. It is in your houses, and not in a larger association, that you can form nurseries of good men and good citizens. These are the fountains into which the salt must be cast, or the streams, which issue from them, will yet flow corrupting and corrupted, and every year will swell this dead sea with new pollution, till it spreads pestilence over our country, and overwhelms the city of our God.

Buckminster.

THE REPOSITORY.

FROM THE LONDON MAGAZINE.

CIVILIZATION.

We hear not a little of civilized nations, of the progress of civilization; of savage nations, of barbarous ones, of refinement, and of morals, institutions, improvement, retrogradation, and much more. All this appears abundantly plain and easy. It has found food for dancing-masters, and politicians, and moralists, and play-wrights; it has found occupation for the pens of poets and historians; it is matter for every-day remark, and every-day conversation; and yet, what is civilization?—where is it—what does it consist in—by what is it excluded—where does it commence—where does it end—by what sign is it known—how is it defined—in short, what does it mean?

Every one knows what he means by it—till he is asked; every one knows what it means—till he compares opinions with his neighbour; all nations know what it means—till they compare with neighbour nations; nobody agrees, nobody knows what it is. At least we do not—that is certain.

There is civilization in arts, civilization in laws and government, civilization in dress, civilization in war, civilization in courtship, civilization in marriage, civilization in eating and drinking, civilization in music, and so on; but the fighting and the marrying, and the legislating, and the courting, and the drinking, differ between pole and pole, just as much as the latitudes do; and if some people think others uncivilized, in these and other matters—in return, other people are of opinion, that they are the sole possessors of civilization, and that all the others are barbarians. It is really a very difficult problem. Who shall decide?

The Persians have been a civilized people since the time of—Rustam perhaps—certainly before Cyrus. Ahasuerus was a highly civilized personage. Every one knows that there is no stronger proof of civilization than to possess a gallows; we need not quote the well known story in confirmation. Now the gallows of Haman was fifty feet high. Besides, he was a very chivalrous personage; he gave his lady-love not only the lives of all her friends, but those of all her enemies. But why talk of the civilization of ancient Persia, or of modern Persia? They are dandies in dress and in horses; they evince their civilization as Solomon did, by the abundance of their wives—by their sects in religion—by their poetry—by their ministerial intrigues—by their attachment and submission to Monarchy, that most genteel and civilized of all the modes of government.

And what do these Some people think of Other people? They handle their meat with their fingers, and Other people prick their mouths with horrid forks: they delight in sitting still, as becomes gentility and nothing-to-doishness; Other people are always vulgarly busy and walking about—always in a fuss. They use language for the very purposes for which it was intended—to conceal their sentiments; Other people do the same. But when it is discovered that Other people do so, by the other Others, the gentleman must submit to be shot that he may prove his—what? his falsehood or his voracity; and the shooter is allowed to commit a second injury, that he may prove he has not committed the first. Persia thinks this barbarism—England, civilization. Thus opinions differ.

In Arabia, he who has eaten of his friend's dinner is sacred, though he were an enemy. In Europe the safest and best way of cheating your friend is to dine him well. Dine him as much as you may, you may cheat him at dinner, cheat him before dinner, cheat him after dinner. Abuse him after he is gone—vote him a bore—ask him for the sole purpose of blinding his eyes. Stab him at dinner, as the civilized and chivalric Highlanders did. Poison his drink, as they did in civilized Venice. Seduce and abuse his wife, as they do every where. That is civilization in Arabia; this is civilization in Europe. So do civilizations differ.

In Negroland, Mumbo Jumbo keeps all the bad wives in order; the people are too civilized to penetrate the mystery which they know. In England, the Chancellor and House of Lords, and Doctors' Commons, and the Sheriffs' Court, and Jurists special and non-special, labour at the same trade; and the wives will not keep order, and every body pries into the mystery, and the "murder is out," and one murder makes many more, and—so civilizations differ.

In France, if a woman errs, all the sex strive to conceal the error in which all the sex must reflectively participate. Civilization at-

tempts that no good can arise from persecution and disclosure; that nothing but evil can follow if it be untrue, and that no good can accrue if well founded. Civilization, in England, raises up in arms the whole sex, to denounce the lapse from virtue. *Acharnement* pursues the reality, and slander and scandal the suspicion. Thus do civilizations differ, by the short interval of "La Mache Britannique."

In the matter of wives again: In Turkey, the man permits no liberties; but now and then he sews her up in a sack, and throws her into the Bosphorus or the Black Sea. In England she is permitted all liberties; and when she has taken one too many, the matter is arranged by means of a woollack, in a somewhat more operative manner. Each is esteemed, in each land, the essence of civilization.

In Germany, she may do whatever she pleases, and nobody cares. That argues civilization perfected. In China, she does it by stealth. Otaheite manages it in the German fashion. Italy and Spain by means of a cavalier servente. At Arhantee and Dahomy, the woman draws a curtain—a curtain as irrefragable as the veil of the temple; elsewhere, he leaves his slippers outside, to prove he is not there. All, each and all, are modes of civilization. They are all chivalry—and thus do chivalries differ.

Thus also do civilizations differ in other matters: greater and less, less and greater. In Arabia Felix, a bag of sand goes for as much money as any one chooses to say it contains; in England it sells for a half-penny. A man's word is taken in that civilized country for anything; in civilized Europe, no man will take another's word for a half-penny, much less for a thousand pounds. The lawyer must be called in to guarantee it, and the law and the stamp-office; and whoever took the word of law, or lawyer, or office? One rogue is set up to check another, one system to check another system, one piece of paper to check another piece of paper. That is Arab civilization; this is European civilization.

What then is civilization? "Pass—we cannot tell." Civilization, in Europe, is to be the most profligate part of society—to cheat your friend at cards or dice—to corrupt his wife and seduce his daughter—to drink a man's self to the state of a beast—to make and maintain a system of laws for the purpose of evading and preventing justice—to cut your antagonist's throat, or blow his brains out, when you have offended him—in particular, if you have seduced or corrupted his wife or sister, to justify your honour and virtue by murdering him—to lie all day long, or whenever it suits convenience, and to prove your truth by killing the man who reminds you of it; and to be justified in the eyes of the world by this satisfactory and convincing method of exculpation.

Civilization, in Hindostan and Turkey, is proved by tenderness and consideration for the inferior animals—for the dumb creation, as we affectively called it. In England, very particularly, it is proved by baiting bulls, fighting cocks, throwing sticks at them at Shrovetide, turning curs loose upon tame lions, hunting hares and foxes, baiting badgers, and putting pins through the tails of cockchafers. In France, a postillion proves his civilization by kindness to his horse—in England, he shows it by flogging him once a minute.

Yet there are variations too in all these matters. The French people, in the highest state of their civilization, ate up the Marechal D'Ancre, and as much of Madame de Lamballe as they could get at, and every bit of poor Monsieur Patris, because his flesh was so white, "a cause qu'il avoit tant mange de poulet." The New Zealanders hold it high civilization to eat their enemies. The Javanese eat their friends; and that refinement may not be wanting in their civilization, they sauce them with lemon juice and Cayenne pepper. Nations more ancient, whom we must not quote for fear of showing our learning, did the same.

Trade, commerce, is especially the produce of civilization; it is the strongest evidence of a civilized country and state of things, next to law and the gallows. In European civilization every man's trade is to overreach his neighbour. It is the highest proof and mark of civilization to cheat best and most—to overreach first your friends and next your enemies, or reversely; (the merit is much the same either way. In Negroland (that Negroland has strange notions of civilization) a man leaves his commodity on the ground to the purchaser's appraisement; it is bought, or not, by a counter declaration; an Englishman would steal it, and never pay the price, or he would give a promissory note which he never intended to pay, or a bill of exchange which would be protested, or become bankrupt before payment was due.

And yet England is clearly the more civilized nation of the two; since it makes gunpowder for them to shoot each other, and builds up a Liverpool, with docks and a Lord Mayor and a Corporation that it may transfer them from cultivating millet and cocoa-nuts at home for themselves, to hoeing coffee and boiling sugar for other people; and makes them mad in Africa with the rum which its civilization and chemistry produce in the West Indies, that they may be chained in fiers and carried to make more rum, so as to keep up the system of commerce and civilization.

In the ancient modes of civilization, in old

Saxony, old Germany, old England, old Ireland, old Scotland, a man lied and swore, and was hanged to save his friend's life. In the modern the proof of civilization is to lie and swear for the purpose of hanging him—or else to let him be hanged, and drawn and quartered too, if it is necessary, while we look on and exclaim—how shocking!

Marriage, like hanging, has its civilization too. In Georgia, the bride is carried by the sword—in England, by a settlement—in New Holland, by a good sound cudgelling. In England, again, by preaching and conversion—while, in Greenland, she is converted by blubber and oil—in France, by her mother and the family confessor—in Italy, by the prospect of freedom and a cicisbeo—and in New Zealand by a present of naked skulls and baked heads.

Each process, and many more which it would be endless to enumerate, is equally civilized—all equally pride themselves in politeness and perfection—all despise others; and who shall decide?

If we believe Boswell and Johnson, it was a Highlander's politeness to his Chief to "cut his bones" for him. In Japan, the gentleman proves his perfect civility and civilization, by cutting open his abdomen upon a gentle hint from his Chief—letting the "abominable" viscera, as some one calls them, fall out. Civilization, in Great Tartary, consists in sneezing whenever the Lama thinks fit to give the audible sign. In China, it is for the lady to lame herself, by condensing her foot into the cavity of a tooth-pick case—in Nootka, to carry a log of wood in her ears—in one place to black her teeth, in another to draw them, in a third to file them into nails—here, to fill the head with grease and white powder—there, with grease and red powder—elsewhere, with grease alone.

Who shall decide whether the most civilized nation is that to which Nature has given the protuberance behind, or that which must imitate it by borrowing a cushion from the mantuamaker?—whether she who dabs her cheeks with carmine, or she who plasters it with red ochre, approaches nearest to civilization?

Which carries the strongest evidence of civilization? the Chancellor's wig, or the endless tail of a Chinese, the turban of a Moslem, or a Kevenhuller hat, breeches or kilts, caftans or spencers, twenty wives or one, crooked sabres or straight ones, smoking tobacco through the mouth, or taking it into the nose? Each despises the other—who is the judge?

It is the essence of civilization to have nothing to do; nothing to do is the only gentleman. To be a gentleman, is to have mounted to the summit of civilization. A pig has nothing to do—but to eat; a Turk has nothing to do, or tries hard to do nothing; an Englishman, an European, is always doing, always in a fuss. The Turk is the civilized man—the other is a barbarian.

The Englishman imagines himself civilized, because his laws would reach from here to Turkey, and his law-suits from the Hejira to the second coming, when the great pit will be divided among the hungry souls of the Moslem: The Turk thinks himself the civilized native, because all his laws are in his Bible, and his suits are determined in five minutes—thus do opinions differ. Jonathan considers himself an ultra-civilizer on his mother land, because he can bully his superior, because the more you ring the bell the more he won't come; because he can judge causes and keep an alehouse; because he has got rid of all troublesome observances—at least he "guesses" that he has advanced "a grade." Europe "guessed" that it proved its civilization by multiplying and magnifying the trouble and number of its observances; Jonathan, and the book of Court Etiquette of Louis, are in diametrical on this insoluble point.

If we descend to other matters, it was the quintessence of civilization in Ireland, and it is perhaps the same still, to imprison your best friends, lock them up, and make them drunk first, and sick afterwards. The more the host and the guests approach to the state of beasts, the more civilized were they esteemed. In Scotland, the mode of proof was the same, but, instead of claret, the material was whiskey. Civilization in these lands, and in England also, was proved, is proved, by sending the ladies to their own retreats, and despising them, that greater freedom may ensue for dirty conversation and guzzling. France proves its civilization by attending them to the *Salon*, as they did to the *salle a manger*. Again, an Englishman picks his teeth and gargles in his water-glass at dinner, in presence—does, in company, every thing that nations otherwise civilized perform in private; while Madame de Rambouillet proves her civilization in another way, in analogous matters. If an English woman has ought to conceal in her love of flowers, she contrives that all the world shall know it; the French woman has no subterfuges, and nobody guesses, or is at the trouble of trying to guess. All countries have their separate estimates of civilization.

An approved mode of civilizing uncivilized nations, is to sell them a blanket full of small-pox; set them by the ears by means of some gun-powder and methodist preachers; cheat them out of beaver with Brummagem guns; rob them of their lands, and so forth. Logan, on the contrary, proposes himself as the only civilized man, and his nation as the only civiliz-

POETRY.

FROM THE CONNECTICUT MIRROR.

DEATH OF AN INFANT.

Death found strange beauty on that cherub-brow,
And dash'd it out. There was a tist of rose
On cheek and lip;—he touch'd the veins with ice,
And the rose faded. Forth from those blue eyes
There beam'd a wishful tenderness, a doubt
Whether to grieve or sleep, which innocence
Alone may wear.—With ruthless haste he bound
The silken fringes of these curtaining lids
Forever. There had been a murmuring sound
With which the babe would claim its mother's ear;
Charming her even to tears. The Spoiler set
His seal of silence. But there beam'd a smile
So fix'd and holy from that marble brow,
Death gaz'd and left it there; he dar'd not steal
The signet-ring of Heaven. H.

STANZAS.

BY D. L. RICHARDSON.

Yes—I have loved and honoured thee,—
Nor guile, nor fear of guile were mine;
But, oh! since thou canst faithless be,
I'll grieve not for a heart like thine!

Lady, when first thine bright black eye
Met and controlled my raptured gaze,
Mine was the fond and pleading sigh
That fervent adoration pays!

Could I have known, what now I know,
Its beam but brightened to betray;
In vain had shone the spurious glow
That led a trusting heart astray.

'Tis not an eye of brightest hue
Can Woman's nobler spell impart;
Fidelity and Feeling true
Forge the strong fetters of the heart.

And the brief charm hath lost its power—
Indignant Pride shall now rebel;
For, cold and false One! from this hour,
My soul is free.—Farewell—Farewell!

SIGNS OF RAIN.

An excuse for not accepting the invitation of a Friend
to make an excursion with him.

An Oriental Poem, by the late Dr. Jenner.

1. The hollow winds begin to blow;
2. The clouds look black, the grass is low;
3. The soot falls down, the sparrows sleep;
4. And spiders from their cobwebs peep.
5. Last night the sun went pale to bed;
6. The moon in halos hid her head;
7. The budding shepherd hears a sigh;
8. For, see a rainbow spans the sky;
9. The walls are damp, the ditches smell;
10. Clos'd is the pink-eyed pimpernell;
11. Hark! how the chairs and tables crack;
12. Old Betty's joints are on the rack;
13. Loud quack the ducks, the peacocks cry;
14. The distant hills are looking nigh;
15. How restless are the snorting swine;
16. The busy flies disturb the kine;
17. Low o'er the grass the swallow wings;
18. The cricket, too, how sharp he sings;
19. Puss on the hearth, with velvet paws,
20. Sits, wiping o'er her whisker jaws;
21. Through the clear stream the fishes rise;
22. And nimbly catch the incautions flies;
23. The glow worms, numerous and bright,
24. Illumin'd the dewy dell last night;
25. At dusk the aqualad tow was seen;
26. Hopping and crawling o'er the green;
27. The whirling wind the dust obeys;
28. And the rapid eddy plays;
29. The frog has chang'd his yellow vest,
30. And in a russet coat is drest;
31. Though June, the air is cold and chill;
32. The mellow blackbird's voice is shrill;
33. My dog, so alter'd in his taste,
34. Quits mutton bones, on grass to feast;
35. And see, yon rooks, how odd their flight;
36. And nimbly catch the gliding kite;
37. And seem precipitate to fall—
38. As if they felt the piercing ball.
39. It will surely rain, I see with sorrow;
40. Our jaunt must be put off to-morrow.

THE OLIO.

A Pack of Cards turned into an Almanack.

A certain nobleman living in the city of London,
having a considerable deal of servants, among them
having one in whom he reposed a great deal of con-
fidence; one of his fellow servants becoming jealous
of him, went to make a complaint to his master, in or-
der to get him turned out of his service; and all he
could impeach him with, was, that he was a great
gamester at cards.

At which the Nobleman being highly displeased
(for gamesters were a set of people that he mortally
hated and detested) called him to account, in order
to chastise him for the same.

Jack, says the nobleman, what's this I've heard of
you?

I can't tell, please your lordship, says Jack, what is
it?

Why, says the nobleman, I'm informed you are a
great gamester at cards.

My lord, says Jack, who was it that informed you
so? It is a false report; I wish I could know who
told you.

'Tis no matter for that, says the nobleman, are you
really a gamester or not?

My lord, says Jack, I never played a card in my life,
nor do I know even what a card means.

Well, said the nobleman, I'm glad of that on your
account; however, we shall call the informer to the
fore, 'till we know whether the report be true.

J. With all my heart, my lord, I am very well
satisfied.

The informer being called and come to the fore.

Did you not tell me, says the nobleman, that Jack
was become a great gamester at cards?

Informer. I did, my lord, indeed.

Nobleman. Why then, you villain, how dare you
believe any one to me?

J. I did not, my lord.

J. Why, Jack utterly denies it.

I. I don't care, my lord; I will prove it to his face
that he is one of the greatest gamesters in London;

and to convince your lordship of the truth, search
him and you'll find a pack of cards in his pocket.

Jack being searched, the cards were hauled out of his
pocket.

The nobleman began to stamp and rage in a pas-
sion, saying, you audacious, impudent rogue, how
dare you be guilty of such a falsehood before my face?

did you not tell me, that you never played a card in
your life, nor could tell what a card meant? and now

I find them in your pocket, you villain; seeing you
are guilty, what reason had you to deny it? Had

you confessed your fault, I would be apt to forgive
you, 'till now I will punish you with the utmost se-
verity; not only because you are a gamester, but be-
cause you are a liar also.

J. My lord, your lordship may use your own plea-
sure, but, I hope, you will not condemn me for a fault
that I am not guilty of.

N. You villain! what stronger proof need there
be than the cards being found in your pocket? how
can you speak for yourself?

J. My lord, if you call these cards, I do not;
neither do I use them as such.

N. Why, what do you call them then?

J. My lord, this is my Almanack.

N. Your Almanack! you dog, did ever any one
make an Almanack of a pack of cards? you villain,
what could any one make of them?

J. My lord, I am no scholar, and for that reason I
use them as an Almanack, to rule and govern the
year by.

N. Well, Jack, if so let me hear how you manage
your cards, if I find you convert them to a proper use,
I will not in the least be angry, but will freely forgive
you.

J. Why, then, my lord, consider in the first place,
that there are four suits in the cards, that is to say,
the four quarters of the year; then as there are thir-
teen in every suit, that's just as many as there are
weeks in a quarter; there are also as many lunations
in a year as there are cards in a suit; there are twelve
court-cards, which intamate the twelve months of the
year, and the twelve signs of the Zodiac, through which
the sun steers its diurnal course during the space of
ten whole years; there are fifty-two cards in the pack,
and that directly answer the exact number of weeks
in the year; examine the cards a little further, and
you will find as many spots on them as there are days
in a year, there being three hundred and sixty-five
spots in a pack of cards, which are exactly the num-
ber of days in a year, these I multiply by 24 and 60
which brings me out the exact number of hours and
minutes in a year.

N. Very well, Jack, I can't say but you apply
your Almanack exceeding well, but prithes, do you
make any further use of your cards?

J. Yes, my lord, I do a great deal.

N. Why, prithes, Jack, what further use do you
make of them?

J. Why, my lord, sometimes I convert my cards
into a Prayer-book.

N. A Prayer-book! you villain, I am sure if you
make an Almanack of your cards, you can never
make a Prayer-book of them.

J. My lord, I'll make it appear; you know I told
you I could neither read nor write, and for that reason
these cards answer my purpose as well as any
Prayer-book in England.

N. Prithes, Jack, let me hear it out; I like the be-
ginning of it very well.

J. Why, then, my lord; when I look upon 'these
four suits of cards, they present to me the four prin-
cipal Religions that are predominant in the world,
viz: Christianity, Judaism, Mahometanism, and Pagan-
ism; when I look over the twelve court-cards, they
remind me of the twelve Patriarchs, from whom pro-
ceeded the 12 tribes of Israel, the 12 Apostles, also the
12 Articles of the Christian Faith in which I am bound
to believe. When I look upon the King, it reminds
me of the allegiance due to his Majesty; when I look
upon the Queen, it puts me in mind of the allegiance
due to her majesty; when I look upon the Ten, it puts
me in mind of the ten cities in the plains of Sodom
and Gomorrah, destroyed with fire and brimstone from
Heaven, the ten plagues of Egypt, wherewith God
afflicted the Egyptians, when he brought the children
of Israel out of that Land, also the ten Command-
ments, and the ten Tribes of Israel which were cut
off from their wickedness; when I look upon the Nine
it puts me in mind of the nine Muses, the nine
muses, and the nine noble orders amongst Men; when
I look upon the Eight it reminds me of the eight Be-
atitudes, the eight Altitudes, the persons saved in No-
ah's Ark, the eight persons mentioned in Scripture to
be released from Death to Life; when I look upon
the Seven, it puts me in mind of the Seven adminis-
tering Spirits that stand before the throne of God;
the seven seals wherewith the Book of Life is sealed,
the seven Angels with the seven Vials filled with the
indignation of the Lord, wherewith they were to
plague the Earth, as mentioned in the Apocalypse of
St. John, the seven liberal Arts and Sciences given
by God for the instructions of man, the seven Won-
ders of the World, the seven Planets that rule the
seven Days of the Week; the Six puts me mind of
the six Petitions contained in the Lord's Prayer, the
six Days of the Week that I am to work for my bread
and that I am appointed to keep the Seventh holy;
the Five puts me in mind of the Senses given by God to
Man, viz: Hearing, Seeing, Feeling, Tasting and
Smelling; the Four puts me in mind of the four Evan-
geliasts, the four last things, Death, Judgment, Heav-
en, Hell; the three puts me in mind of the Trinity,
in which are three distinct Persons Co-equal and Co-
Eternal; it also puts me in mind of the three Days
that Jonas was in the Whale's belly, and the three
Hours that our Saviour hung upon the Cross, the
three Days that he lay interred in the Bowels of the
Earth; the Two puts me in mind of the two Testa-
ments, the Old and New, containing the Law and
the Gospel, the two contrary Principles struggling in
Man, viz: Virtue and Vice; then, my lord, when I
look upon the Ace, it puts me in mind I have but one
only God to adore, worship and serve, one Faith to
believe, one Truth to practise, one Baptism to
cleanse us from Original sin, and one only Master to
serve and obey.

N. Very well, Jack, I can't say but you convert
your Cards to a very good use; But now I perceive
there is one particular card in the pack that you
have not yet explained to me.

J. Which is that, my Lord?

N. Jack, when you were shuffling the Cards you
passed from the Queen to the Ten, and laid by the
Knave; doth that put you in mind of nothing?

J. That is right, my Lord; I had like to have for-
got that, when I look upon the Knave it puts me in
mind of your Lordship.

N. What, you villain! do you account me a Knave
before my face?

J. No, my Lord, you misapprehend me; I mean
your Lordship's Informer.

N. If so, Jack, I freely forgive you; 'tis very well
turned.

On which the Nobleman was so highly pleased with
the ready turns of Wit and Humour which he found
in Jack, that he preferred him to the highest place in
his Service, doubled his wages, and discharged the
Informer.

RELICS. A traveller on the Continent visiting the
Cathedral of — was shown by the Sacristan,
among other marvels, a dirty, opaque, glass phial.
After eyeing it some time, the traveller said, "Do
you call this a relic? Why, it is empty." "Empty!"
retorted the Sacristan, indignantly; "Sir, it contains
some of the darkness that Moses spread over the land
of Egypt."

THE DUTCH JUSTICE. The following anecdote of
the decision of a Dutch Justice, may be told to those
who are in the habit of making up their minds and
pronouncing judgment, before they have heard the
arguments on both sides of a controverted question:

A cause of some importance, it is said, was tried
before a Justice of the Peace who was by descent a
Dutchman. The witnesses had been examined, and
one of the lawyers had compared his testimony, and
as is usual, made every thing appear favourable to
his client. The other lawyer then rose for the pur-
pose of addressing his Honor on the other side of the
question; but he was suddenly interrupted by the
Justice, who said, "Stop, stop, I'm clear now, but if I
hear the arguments on Potter side, I may get puzzled—so
I'll give judgment!"

NOTICE.

THE subscriber hereby gives notice that he has
contracted with the town of Livermore, to pro-
vide for and take care of the Poor of said town, as
well those who are supported in the town as those
who are or may become chargeable elsewhere, for
the year ensuing.—He therefore forbids all persons
furnishing any Pauper of said town on his account, as
he has made ample provision for their support at his
House in Livermore, where all persons may apply.
ROBERT HAYES.
Livermore, April 3, 1826. 97

COLLECTOR'S NOTICE.....Peru.

NOTICE is hereby given to the Non-resident Pro-
prietors and Owners of the following Lots of
LAND, in the town of Peru, in the County of Oxford,
and State of Maine, that they are taxed in a Bill
committed to me to collect, for the year 1825, which
are as follows:

Owner's Name.	No. of Lots.	Range of Lots.	No. of Acres.	Value.	Tax.
Sylvanus Poland, two Coves.	13	6	80	203	0.3
Thompson grant,	7	8	100	25	.29
R,	7	8	100	100	1.13
W. Thomas,	9	8	100	125	1.42
H. Farewell,	10	8	100	100	1.13
H. Farewell,	5	9	100	100	1.13
W. Thomas,	8	9	100	125	1.42
H. Farewell,	9	9	100	160	.68
"	10	12	100	100	1.13
"	4	14	100	100	1.13
Henry Molton,	16	7	100	100	1.13
H. Farewell,	8	10	100	75	.85
F. Walton, Pecke's grant,	24			135	1.53
Stockwell,	23			100	1.50
H. Farewell, Lum's grant,	2	3	100	200	2.26

And unless said Taxes and all necessary intervening
charges are paid to me the subscriber, on or before
FRIDAY the Eleventh day of August next, so much
of said Land will be sold at Public Vendue, as will
discharge the same, at the Dwelling-house of STE-
PHEN GAMMON, in said Peru, at ten o'clock in the
forenoon.
ROBINSON TURNER, Jr.
Collector of Peru for 1825. 98

Peru, May 10, 1826.

COMMISSIONERS' NOTICE.

THE subscribers having been appointed by the
Hon. BENJAMIN CHANDLER, Judge of Probate,
of Wills, &c. within and for the County of Oxford,
Commissioners to receive and examine the Claims of
the several Creditors to the estate of JACOB ELLEN-
WOOD, late of Bethel, in said County, Cordwainer,
deceased, represented insolvent—hereby give public
notice, that six months are allowed from the second
day of May instant, to said Creditors to bring in and
prove their claims—and that they will attend them
for that purpose at the late Dwelling-house of the de-
ceased, in Bethel, on the afternoon of the first Tues-
day in June next, the first Tuesday in August next,
the first Tuesday in October next, at one of the clock
in the afternoon of each of those days.
BARBER BARTLETT, } Comm'rs.
JAMES WALKER, }
Bethel, May 7, 1826. 93

PROBATE NOTICES.

At a Court of Probate held at Paris, within and for
the County of Oxford, on the second day of May, in the
year of our Lord eighteen hundred and twenty-six—

THEBE CUMMINGS, Administratrix on the es-
tate of OLIVER CUMMINGS, late of Sumner,
deceased, having presented her first account of ad-
ministration of the estate of said deceased—likewise
her Petition for an allowance out of the personal es-
tate of said deceased:

ORDERED—That the said Administratrix give no-
tice to all persons interested, by causing a copy of this
Order to be published three weeks successively in the
Oxford Observer, printed at Paris, that they may ap-
pear at a Probate Court to be held at the Probate
Office, in Paris, in said County, on the second
Tuesday of June next, at ten of the clock in the fore-
noon, and shew cause, if any they have, why the
same should not be allowed.

BENJAMIN CHANDLER, Judge.
A true Copy: Attest, THOMAS WEBSTER, Register. 97

At a Court of Probate held at Paris, within and for
the County of Oxford, on the second day of May, in the
year of our Lord eighteen hundred and twenty-six—

DAVID NOYES, Administrator on the estate of
HAROLD NOYES, late of Norway, deceased,
having presented his third account of administration
of the estate of said deceased:

ORDERED—That the said Administrator give notice
to all persons interested, by causing a copy of this
Order, to be published three weeks successively in the
Oxford Observer, printed at Paris, that they may ap-
pear at a Probate Court to be held at the Probate
Office, in Paris, in said County, on the second Tues-
day of June next, at ten of the clock in the forenoon,
and shew cause, if any they have, why the same
should not be allowed.

BENJAMIN CHANDLER, Judge.
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At a Court of Probate held at Paris, within and for
the County of Oxford, on the second day of May, in the
year of our Lord eighteen hundred and twenty-six—

BARNABAS MYRIK, Executor of the last Will
and Testament of STEPHEN LANDERS, late
of Hebron, deceased, having presented his first ac-
count of administration of the estate of said deceased:

ORDERED—That the said Executor give notice
to all persons interested, by causing a copy of this Order
to be published three weeks successively in the Ox-
ford Observer, printed at Paris, that they may appear
at a Probate Court to be held at the Probate Office,
in Paris, in said County, on the second Tuesday of June
next, at ten of the clock in the forenoon, and shew
cause, if any they have, why the same should not be
allowed.

BENJAMIN CHANDLER, Judge.
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At a Court of Probate held at Paris, within and for
the County of Oxford, on the second day of May, in the
year of our Lord eighteen hundred and twenty-six—

LEVI HUBBARD and SAMUEL STEPHENS, Ex-
ecutors of the last Will and Testament of LEM-
UEL JACKSON, late of Paris, deceased, having
presented their Fifth account of administration of the
estate of said deceased:

ORDERED—That the said Executors give notice
to all persons interested, by causing a copy of this Order
to be published three weeks successively in the Ox-
ford Observer, printed at Paris, that they may appear
at a Probate Court to be held at the Probate Office,
in Paris, in said County, on the second Tuesday of June
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BENJAMIN CHANDLER, Judge.
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tate of OLIVER CUMMINGS, late of Sumner,
deceased, having presented her first account of ad-
ministration of the estate of said deceased—likewise
her Petition for an allowance out of the personal es-
tate of said deceased:

ORDERED—That the said Administratrix give no-
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tate of OLIVER CUMMINGS, late of Sum

OXFORD OBSERVER.

VOLUME II.]

PARIS, (MÉ.) THURSDAY MORNING, JUNE 1, 1826.

[NUMBER 100.]

THE REFLECTOR.

DOMESTIC WORSHIP.

It is not to be concealed, that the salutary discipline of domestic government, the great business of religious education, and above all, the reasonableness and interesting practice of family worship, have fallen into a degree of disuse, of which it is more easy to conjecture the extent, than to counteract the example—more easy to lament the symptoms, than to predict the consequences.

Christians! The worship of God in your families is a reasonable service, and may be rendered a most profitable service.

First, it is a reasonable service. If there be any who doubt this, their reasons are to me utterly beyond conjecture. It is not easy to imagine any reasons that can be suggested in favour of public congregational worship, which are not equally strong in favour of the worship of families. The same God, whose providence governs communities, presides over the small circles of which communities are composed.

Is it of any consequence, that the public should be impressed with reverence for God and his government? Surely then no practice can be indifferent, which will make those impressions early, stamp them deeply, and give ideas of religion an intimate association with the most tender, amiable, and lasting affections of the human heart.

Can any one imagine that topics will be wanting, while there are so many subjects of family congratulation and thanksgiving—so many occasions for acknowledging domestic sins—so many family anxieties and afflictions, wants and mercies, hopes and fears? Is not every occasion, which you are still disposed to acknowledge in public by the notes, which you send to be read in the sanctuary, an occasion for domestic gratitude, or supplication, or acknowledgment? Surely every truly devout sentiment, which you are ready to make the subject of public expression in the house of God, is worthy of being expressed on the spot where it was excited—in the circle where it is most intimately felt; and how many occasions are there, which it would be painful or improper to notice in any other place?

Our second assertion was, that it is a profitable practice. If any thing can effectually revive and secure the fidelity of parents, the affection of husbands and wives, the moral restraint and early piety of children, the peace of domestic life, the attachment of servants, and the general order of families, it must be the revival of family religion. This must impose a check on the impetuosity of our passions, and give to the conversation of the household a sobriety and purity, which nothing else can so effectually secure. It is not easy to believe that profane and riot should ever find their way, much less take up their abode, in a house where the presence of God is every day acknowledged, his protection sought, his bounty acknowledged, his pardon implored.

There is also another consideration, which is by no means of little moment. By the regular reading of the scriptures in select portions, as introductory to the acts of family devotion, there is given to the young a knowledge of these sacred writings and a reverence for them, which can be in no other way so early and so easily acquired. If it could for a moment be supposed, that the heads of families stood not in need of this instruction, and that they would derive from it no advantage, yet a pious and benevolent regard to our children and domestics ought to render us all willing, punctual, and faithful in the performance of a service, which would produce the happiest and the most lasting effects.

You complain of the irregularity and perverseness of youth, that you have lost the control of your children, and that you cannot correct the evil habits which they have early and unguardedly formed. Do not lament the wickedness of the times, and complain that your children are ruined; but think what have you done for them? You have neglected to call into your aid, in the government of them, that most powerful of principles, the early fear of God. Could they fail to feel a powerful reverence for the name of God, if they had been daily witnesses of domestic worship? You are shocked with their profaneness. Think where they first learned it, and where they might first have been guarded against it. Do you complain of their ingratitude, their irreverence for your advice and correction? Ah! they have not been taught their duty to the Great First Parent! Do you complain of the negligence and unfaithfulness of servants? How should it be otherwise, when so little care is taken to sanction and enforce, with the sense of religion, the sentiment of fidelity?

I confess, when I look at the awful strides, which, from the circumstances in which we have been placed, vice, fraud, and general unprincipledness have made and will continue to make among us, my heart sometimes sinks within me. Where then, ye patriots, ye lovers of your country, who tremble for her safety—where can a check be placed to this increase of corruption, if it be not placed at home? The force of moral principle can never be preserved, if lost, or restored, but by the

aid of Religion; and if the little domestic societies of which every community is composed, are not first well principled, the day of reformation is removed to an indefinite distance, and the day of evil is not far off. It is in your houses, and not in a larger association, that you can form nurseries of good men and good citizens. These are the fountains into which the salt must be cast, or the streams, which issue from them, will yet flow corrupting and corrupted, and every year will swell this dead sea with new pollution, till it spreads pestilence over our country, and overwhelms the city of our God.

Buckminster.

THE REPOSITORY.

FROM THE LONDON MAGAZINE.

CIVILIZATION.

We hear not a little of civilized nations, of the progress of civilization; of savage nations, of barbarous ones, of refinement, and of morals, institutions, improvement, retrogradation, and much more. All this appears abundantly plain and easy. It has found food for dancing-masters, and politicians, and moralists, and play-wrights; it has found occupation for the pens of poets and historians; it is matter for every-day remark, and every-day conversation; and yet, what is civilization?—where is it—what does it consist in—by what is it excluded—where does it commence—where does it end—by what sign is it known—how is it defined—in short, what does it mean?

Every one knows what he means by it—till he is asked; every one knows what it means—till he compares opinions with his neighbour; all nations know what it means—till they compare with neighbour nations; nobody agrees, nobody knows what it is. At least we do not—that is certain.

There is civilization in arts, civilization in laws and government, civilization in dress, civilization in war, civilization in courtship, civilization in marriage, civilization in eating and drinking, civilization in music, and so on; but the fighting and the marrying, and the legislating, and the courting, and the drinking, differ between pole and pole, just as much as the latitudes do; and if some people think others uncivilized, in these and other matters—in return, other people are of opinion, that they are the sole possessors of civilization, and that all the others are barbarians. It is really a very difficult problem. Who shall decide?

The Persians have been a civilized people since the time of—Rustam perhaps—certainly before Cyrus. Ahasuerus was a highly civilized personage. Every one knows that there is no stronger proof of civilization than to possess a gallows; we need not quote the well known story in confirmation. Now the gallows of Haman was fifty feet high. Besides, he was a very chivalrous personage; he gave his lady-love not only the lives of all her friends, but those of all her enemies. But why talk of the civilization of ancient Persia, or of modern Persia? They are dandies in dress and in horses; they evince their civilization as Solomon did, by the abundance of their wives—by their sects in religion—by their poetry—by their ministerial intrigues—by their attachment and submission to Monarchy, that most genteel and civilized of all the modes of government.

And what do these Some people think of Other people? They handle their meat with their fingers, and Other people prick their mouths with horrid forks: they delight in sitting still, as becomes gentility and nothing-to-doishness; Other people are always vulgarly busy and walking about—always in a fuss. They use language for the very purposes for which it was intended—to conceal their sentiments; Other people do the same. But when it is discovered that Other people do so, by the other Others, the gentleman must submit to be shot that he may prove his—what? his falsehood or his veracity; and the shooter is allowed to commit a second injury, that he may prove he has not committed the first. Persia thinks this barbarism—England, civilization. Thus opinions differ.

In Arabia, he who has eaten of his friend's dinner is sacred, though he were an enemy. In Europe the safest and best way of cheating your friend is to dine him well. Dine him as much as you may, you may cheat him at dinner, cheat him before dinner, cheat him after dinner. Abuse him after he is gone—vote him a bore—ask him for the sole purpose of blinding his eyes. Stab him at dinner, as the civilized and chivalric Highlanders did. Poison his drink, as they did in civilized Venice. Seduce and abuse his wife, as they do every where. That is civilization in Arabia; this is civilization in Europe. So do civilizations differ.

In Negroland, Mumbo Jumbo keeps all the bad wives in order; the people are too civilized to penetrate the mystery which they know. In England, the Chancellor and House of Lords, and Doctors' Commons, and the Sheriffs' Court, and Juries special and non-special, labour at the same trade; and the wives will not keep order, and every body pries into the mystery, and the "murder is out," and one murder makes many more, and—so civilizations differ.

In France, if a woman errs, all the sex strive to conceal the error in which all the sex must reflectively participate. Civilization ar-

gues that no good can arise from persecution and disclosure; that nothing but evil can follow if it be untrue, and that no good can accrue if well founded. Civilization, in England, raises up in arms the whole sex, to denounce the lapse from virtue. *Jealousie* pursues the reality, and slander and scandal the suspicion. Thus do civilizations differ, by the short interval of "La Mache Britannique."

In the matter of wives again: In Turkey, the man permits no liberties; but now and then he sews her up in a sack, and throws her into the Bosphorus or the Black Sea. In England she is permitted all liberties; and when she has taken one too many, the matter is arranged by means of a woollack, in a somewhat more operative manner. Each is esteemed, in each land, the essence of civilization.

In Germany, she may do whatever she pleases, and nobody cares. That argues civilization perfected. In China, she does it by stealth. Otahite manages it in the German fashion. Italy and Spain by means of a cavalier servente. At Arhantee and Dahomy, the woman draws a curtain—a curtain as irrefragable as the veil of the temple; elsewhere, he leaves his slippers outside, to prove he is not there. All, each and all, are modes of civilization. They are all chivalry—and thus do civilizations differ.

Thus also do civilizations differ in other matters; greater and less, less and greater. In Arabia Felix, a bag of sand goes for as much money as any one chooses to say it contains; in England it sells for a half-penny. A man's word is taken in that civilized country for anything; in civilized Europe, no man will take another's word for a half-penny, much less for a thousand pounds. The lawyer must be called in to guarantee it, and the law and the stamp-office; and whoever took the word of law, or lawyer, or office? One rogue is set up to check another, one system to check another system, one piece of paper to check another piece of paper. That is Arab civilization; this is European civilization.

What then is civilization? "Pass—we cannot tell." Civilization, in Europe, is to be the most profligate part of society—to cheat your friend at cards or dice—to corrupt his wife and seduce his daughter—to drink a man's self to the state of a beast—to make and maintain a system of laws for the purpose of evading and preventing justice—to cut your antagonist's throat, or blow his brains out, when you have offended him—in particular, if you have seduced or corrupted his wife or sister, to justify your honour and virtue by murdering him—to lie all day long, or whenever it suits convenience, and to prove your truth by killing the man who reminds you of it; and to be justified in the eyes of the world by this satisfactory and convincing method of exculpation.

Civilization, in Hindostan and Turkey, is proved by tenderness and consideration for the inferior animals—for the dumb creation, as we affectively called it. In England, very particularly, it is proved by baiting bulls, fighting cocks, throwing sticks at them at Shrovetide, turning curs loose upon tame lions, hunting hares and foxes, baiting badgers, and putting pins through the tails of cockchafers. In France, a postillion proves his civilization by kindness to his horse—in England, he shows it by flogging him once a minute.

Yet there are variations too in all these matters. The French people, in the highest state of their civilization, ate up the Marechal D'Ancre, and as much of Madame de Lamballe as they could get at, and every bit of poor Monsieur Patris, because his flesh was so white, "a cause qu'il avoit tant mange de poulet." The New Zealanders hold it high civilization to eat their enemies. The Javanese eat their friends; and, that refinement may not be wanting in their civilization, they sauce them with lemon juice and Cayenne pepper. Nations more ancient, whom we must not quote for fear of showing our learning, did the same.

Trade, commerce, is especially the produce of civilization; it is the strongest evidence of a civilized country and state, of things, next to law and the gallows. In European civilization every man's trade is to overreach his neighbour. It is the highest proof and mark of civilization to cheat best and most—to overreach first your friends and next your enemies, or reversely; the merit is much the same either way. In Negroland (that Negroland has strange notions of civilization) a man leaves his commodity on the ground to the purchaser's appraisement; it is bought, or not, by a counter declaration; an Englishman would steal it, and never pay the price, or he would give a promissory note which he never intended to pay, or a bill of exchange which would be protested, or become bankrupt before payment was due.

And yet England is clearly the more civilized nation of the two; since it makes gunpowder for them to shoot each other, and builds up a Liverpool, with docks and a Lord Mayor and a Corporation that it may transfer them from cultivating millet and cocoa-nuts at home for themselves, to hoeing coffee and boiling sugar for other people; and makes them mad in Africa with the rum which its civilization and chemistry produce in the West Indies, that they may be chained in tiers and carried to make more rum, so as to keep up the system of commerce and civilization.

In the ancient modes of civilization, in old

Saxony, old Germany, old England, old Ireland, old Scotland, a man lied and swore, and was hanged to save his friend's life. In the modern the proof of civilization is to lie and swear for the purpose of hanging him—or else to let him be hanged, and drawn and quartered too, if it is necessary, while we look on and exclaim—how shocking!

Marriage, like hanging, has its civilization too. In Georgia, the bride is carried by the sword—in England, by a settlement—in New Holland, by a good sound cudgelling. In England, again, by preaching and conversion—while, in Greenland, she is converted by blubber and oil—in France, by her mother and the family confessor—in Italy, by the prospect of freedom and a cicisbeo—and in New Zealand by a present of naked skulls and baked heads.

Each process, and many more which it would be endless to enumerate, is equally civilized—all equally pride themselves in politeness and perfection—all despise others; and who shall decide?

If we believe Boswell and Johnson, it was a Highlander's politeness to his Chief to "cut his bones" for him. In Japan, the gentleman proves his perfect civility and civilization, by cutting open his abdomen upon a gentle hint from his Chief—letting the "abominable" viscera, as some one calls them, fall out. Civilization, in Great Tartary, consists in sneezing whenever the Lama thinks fit to give the audible sign. In China, it is for the lady to lame herself, by condensing her foot into the cavity of a tooth-pick case—in Nootka, to carry a log of wood in her ears—in one place to black her teeth, in another to draw them, in a third to file them into nails—here, to fill the head with grease and white powder—there, with grease and red powder—elsewhere, with grease alone.

Who shall decide whether the most civilized nation is that to which Nature has given the protuberance behind, or that which must imitate it by borrowing a cushion from the mantua-maker?—whether she who daubs her cheeks with carmine, or she who plasters it with red ochre, approaches nearest to civilization?

Which carries the strongest evidence of civilization? the Chancellor's wig, or the endless tail of a Chinese, the turban of a Moslem, or a Kevenhuller hat, breeches or kilts, caftans or spencers, twenty wives or one, crooked sabres or straight ones, smoking tobacco through the mouth, or taking it into the nose? Each despises the other—who is the judge?

It is the essence of civilization to have nothing to do; nothing to do is the only gentleman. To be a gentleman, is to have mounted to the summit of civilization. A pig has nothing to do—but to eat; a Turk has nothing to do, or tries hard to do nothing; an Englishman, an European, is always doing, always in a fuss. The Turk is the civilized man—the other is a barbarian.

The Englishman imagines himself civilized, because his laws would reach from here to Turkey, and his law-suits from the Hejira to the second coming, when the great pit will be divided among the hungry souls of the Moslem: The Turk thinks himself the civilized native, because all his laws are in his Bible, and his suits are determined in five minutes—thus do opinions differ. Jonathan considers himself an ultra-civilizer on his mother land, because he can bully his superior, because the more you ring the bell the more he won't come; because he can judge causes and keep an alehouse; because he has got rid of all troublesome observances—at least he "guesses" that he has advanced "a grade." Europe "guessed" that it proved its civilization by multiplying and magnifying the trouble and number of its observances; Jonathan, and the book of Court Etiquette of Louis, are in diameters on this insoluble point.

If we descend to other matters, it was the quintessence of civilization in Ireland, and it is perhaps the same still, to imprison your best friends, lock them up, and make them drunk first, and sick afterwards. The more the host and the guests approach to the state of beasts, the more civilized were they esteemed. In Scotland, the mode of proof was the same, but, instead of claret, the material was whiskey. Civilization in these lands, and in England also, was proved, is proved, by sending the ladies to their own retreats, and despoiling them, that greater freedom may ensue for dirty conversation and guzzling. France proves its civilization by attending them to the *Salon*, as they did to the *salle a manger*. Again, an Englishman picks his teeth and gorges in his water-glass at dinner, in presence—does, in company, every thing that nations otherwise civilized perform in private; while Madame de Rambouillet proves her civilization in another way, in analogous matters. If an English woman has ought to conceal in her love of flowers, she contrives that all the world shall know it; the French woman has no subterfuges, and nobody guesses, or is at the trouble of trying to guess. All countries have their separate estimates of civilization.

An approved mode of civilizing uncivilized nations, is to sell them a blanket full of small-pox; set them by the ears by means of some gun-powder and methodist preachers; cheat them out of beaver with Brummagem guns; rob them of their lands, and so forth. Logan, on the contrary, proposes himself as the only civilized man, and his nation as the only civiliz-

ad nation; and he despises the uncivilized barbarians who cheat him with psalm-singing and bad locks. In this case alone, our decision is easy; Logan and his people "have it" hollow.

The Greeks were a highly civilized people; they proved it by making housemaids of their wives, and treating them with neglect, while they worshipped Pitynes and Aspasias. The Romans were not less civilized—they did not admit their wives and daughters to eat with them at table; they did not permit them to taste wine—they considered them as furniture, the law made them chattels, they sold them to their friends. And mark how civilizations agree. The Otaheitan chief is a Greek and a Roman in the matter of dinner; a drunken butcher in Smithfield sells his wife also. These are concordances of civilization.

The Greeks and the Romans were the only civilized people of the world—the rest were all barbarians. Barbarous Egypt was covered with temples and pyramids, any one of which would have extinguished all Rome. Rome civilized her town by importing the barbarous obelisks of barbarian Egypt. Barbarous Babylon would have contained all the towns of civilized Greece, and more—she had been a barbarian from the flood; civilized Greece, a thousand years after was to be charmed by the harp of Orpheus. She threw wonderfully in civilization, it cannot be denied—when she borrowed all the learning, art, and science, of barbarous India, and called it her own. What was the barbarism of the one, became the civilization of the other.

Greece proved her civilization again, by making her women turn in a mill like horses. Norman chivalry proved its civilization by worshipping its women. The fashion of treating women, say moralists, is the test of civilization—it remains to settle whether the Norman savages or the philosophers of Greece were the most civilized. The Volcanoes of the Dead Sea broke loose to put an end to what was it? barbarism or civilization. Here doctors differ, and nations too—we do not decide.

The civilized Greeks boxed like Kentucky men, at their computations, gave each other black eyes, and scolded like Billingsgate. Alexander carried this civilization into the land of the barbarous Persians and Indians. They wore swords and armour in times of peace, and at home and among their friends. So do the Malays, and the savage Moors. Here civilizations agree again; and the civilized Scythians fought over their cups, as did the civilized Athenians and the civilized Paddies.

We are a civilized people, *par excellence*, by means of our arts; by the art of navigation especially; by the art of printing more especially still; by drinking tea more especially of all; by distilling gin and brandy very especially. But these arts did not civilize the people who taught them to us; thus civilization, in our latitude, is not civilization in another, as we have proved before.

Barbarians show their civilization by their tolerance in matters of religion—such is the consequence of being conceited. All civilization is indeed but conceit—for we conceive ours to consist in murdering each other to decide whether bread is flesh; whether a man with a mitre on his head may make every man kiss his toe; whether, of two other men without mitres, Wesley is better than Whitefield, or Whitefield than Wesley.

As to dancing, civilizations change with the age as well as the latitude. Minuets de la cour, highland reels, waltzes, quadrills, corants, jiggs, and so on, each and all are civilized ones, when, and where, and barbarous at some other when and where. Thus there have been times and places where civilization consisted in big wigs, in steel armour, in shaved crowns, shaved beards, mustachios, false rumps, boots, silk stockings, and endless more matters—but these belong to the civilization of fashions, and that, in itself, is an endless chapter. We must not make our's endless, and shall therefore end—leaving the remainder to those who choose to study the policies, usages, religions, dresses, manners, morals, virtues, vices, amusements, and so on, of mankind. Let those who can, define civilization—let those who know how, define barbarism. Let him who can regulate the age, the plan, the mode, of civilization, write his chapter also—we have done our duty. Let him who can trace the evanescent limit between civilization and barbarism define it; let him inform us who of all is the civilized man, which of all was the civilized age, which of all is the civilized age, what religion, what laws, what manners, what customs are customs of civilization.

If he is at a loss, let him judge and define as a Hindoo, as a Laplander, as an Italian, as an Austulian, as a Samoiede, as a Greek, as a Kamschatkan, as an Englishman, as a Greenland, as a Turk, as an American, as a Cossack, as a Russian, as a Spaniard, as a Pole, as a Paddy, as a Calmuc—he cannot fail to find it out. If he is still at a loss, let him begin with Adam, and end with George the Fourth. We expect his solution with impatience; for, till then, we really know not how to balance ourselves, (in spite of Lord Chesterfield,) how to eat, drink, sit, stand, or lie, clothe or build, fight or make love, build up governments, or pull them down.

CLEANLINESS. Aristotle ranks Cleanliness as a minor virtue; and Addison not only recommends it as a proof of refinement, and as the means of conciliating esteem, but considers it as having some analogy to purity of heart. To the opinion of these good judges in morals, we may add, that it holds a place amongst the charms of social life, whilst it is, at the same time, the greatest preservative of health.

A power above all human responsibility, ought to be above all human attainment; he that is unwilling may do harm, but he that is unable can not.

From the Richmond Enquirer.

We do not always meet with Genius, and Learning, and Judgment in the same individual. Men may be the most admirable Poets, Orators, or Writers, without possessing the necessary common sense to conduct the common concerns of life. A man may compose an affecting Poem, or a powerful Essay, without possessing that sound judgment which is so essential to the character of a Statesman. The present President of the U. States, for example;—Grant him to be a man of extensive Learning and brilliant Genius—capable of writing an Oration, a tremendous invective, or an able diplomatic paper; yet where are the proofs of his statesman-like character since he ascended the Chair of State?

Do we find it in his sentimental Reply to the Address of the Committee who announced his Election?

Are we to look for it in the composition of his Cabinet? in his appointment of Mr. King to London—in his course as to the Judgeship of Western Virginia—or his nominations to Panama and Peru?

Are we to trace it in his extraordinary Message—in its unstatesman-like, oratorical style, his "lighthouses of the skies?" in the extravagant doctrines so boldly asserted, and so unnecessarily put forth, as if to offend the prejudices of a portion of the people, who were honestly disposed to judge him by his acts, "the tree by the fruit?"

Are we to find it in the various stages of his splendid Panama Mission; his so strangely receded from the ground which he originally assumed with the Ministers of Mexico and Colombia; his committing himself to the South American states as to the questions which were to be discussed; and as to which the Executive authority of this nation was competent to lay down no rule and to give no pledge; his varying the grounds which he took on several points in his Message to the Senate, and then to the H. of R.; his not laying all the documents at once before them, touching the same point—his sending Ministers to negotiate, instead of mere Commissioners to convey our good wishes and be lookers-on at Verona; in fact the whole conduct of this unparalleled proposition?

Or are we to look for it in his so unnecessarily meeting of questions which touched his own authority? For instance, in his famous Message of December last, he tells Congress that the invitation, "had been accepted, and that Ministers will be commissioned." In his confidential Message to the Senate, nominating the Ministers, he foists in this unconstitutional Declaration, that "although this measure was deemed to be within the Constitutional competency of the Executive he had not thought proper to take any steps in it before ascertaining that his opinion of its expediency will concur with that of both branches of the Legislature," &c.—This declaration is not only incorrect, but unnecessarily made; for, it is one which he did not himself carry into effect. He does ask the concurrence of the Senate, and still tells them that he need not have done it.—Thus, his principle and practice are directly opposed to each other. Why then meet the question at all? Was this the course of a statesman? Is this the judgment which is so necessary to conduct the great affairs of a great country?

Kennebunk, May 20, 1826.

Violent Tornado. On Wednesday last, about half past three o'clock, we were visited by one of the most severe tornadoes ever recollected in this part of the country, by the oldest inhabitant.—For two or three days previous, the weather had been uncommonly warm for the season, the thermometer ranging from 90 to 100. About three o'clock P. M. there were some small appearances of clouds in the west, indicative of showers, which in a few minutes spread over that part of the horizon, when the wind began blowing with tremendous fury—filling the air with clouds of dust, gravel, stones, limbs of trees, boards, and whatever arrested its course—tearing up by the roots and twisting off large trees, blowing down barns, sheds, and fences, and taking riders from their horses—people who were in their fields to work, were compelled to lie down, or hold on to stumps to prevent being driven before it and dashed to pieces by its fury. A fine growth of pine, oak, and maple timber situated about a quarter of a mile south of this village experienced its most destructive force, and in that course the most powerful current of wind appeared to pass, for here it prostrated by computation from six to seven hundred trees from a foot to two and a half and three feet through—pursuing its course in an easterly direction it continued its ravage of tearing up by the roots and twisting off trees in the various pastures and fields through which it passed, many of the owners to us unknown.—We have already heard of several barns and sheds which were blown down and unroofed by its fury.—On Kennebunk river a saw-mill was blown down, and in Kennebunk-port, part of the roof was torn from the old meeting-house near Robert Towne's, Esq. and much valuable growth destroyed in that town.—Nearly all the fences in its course were laid prostrate of whatever description they might be.—The damage done to forests, orchards, fences, and buildings, already heard from, is very great.—We also learn that in Berwick and the upper part of Wells much damage was done to buildings, forests and houses.—But it is gratifying, as far as we can learn, that no lives were lost or serious injury sustained by any fellow creature.—In one instance, a Mr. Adams, of Kennebunk-port, was blown from his horse together with his saddle and slightly bruised.—The width of this tornado appears to have been from three to four miles—but where it commenced its ravages, or where its fury was exhausted we have not yet learned.

Kennebunk Gazette.

Kentucky, shame on Kentucky!—The Frankfort Argus states that Samuel C. Sugg has been convicted of the murder of Elijah Walton in Henderson county, (Ky.) Walton was taken from his house, tied to a tree, dreadfully whipped, and had his throat cut. Eight or nine persons were implicated. Some escaped, several have been acquitted, one hung himself in jail, and one is now condemned to death.

N. Y. States.

A man by the name of Stuart, died in Gardiner on the 17th ult. from the effects of the excessive heat on that day.

FOREIGN.

EUROPEAN ARRIVALS.

Several packets and vessels have arrived at New-York, and one or two also at Boston, bringing late intelligence from Europe. By the Boston vessel the following article from the British Traveller, shows some important movements on the part of Russia:

"The din of warlike preparations sounds in the North; all the accounts to-day wear a hostile aspect. The Czar seems resolved on war, and is arranging his immense strength, naval and military, for the assault on the sinking empire of the Ottoman. Admiral Grelg, who commands in chief the fleets of Russia, has been ordered to St. Petersburg to report the condition of the naval forces, and prepare for hostilities in the Black Sea. The armies of Sackem and Wittgenstein, in Besarabia, are said also to be in motion. The Russian hordes are concentrating for the march, and taking up advanced positions in front of the Pruth. The Duke of Wellington is said to have urged every argument against this tremendous war, but in vain. No diplomacy could avert the storm, which seems ready to burst on Eastern Europe in unmitigated fury."

Still later.—Extract of a letter received at London by express from Paris:—"Rely that every arrival from Russia brings more alarming intelligence, more warlike news. The ultimatum of Russia has been transmitted to the Porte; the armies are concentrating in the south; Moldavia and Wallachia will be forthwith seized. It is also stated that the duke of Wellington is leaving St. Petersburg, (where he engrosses a great deal of the public attention,) but this rests upon lesser authority. The cause of the fall in our funds is the great sales of Rothschild."

We are very much inclined to the opinion that Russia and Turkey will go to war—indeed, the abdication of Constantine, and the tranquil succession of Nicholas seem to warrant an impression that a compromise has been made, founded on a war with Turkey. The refusal on the part of Turkey to surrender the provinces of Wallachia and Moldavia will be the ostensible grounds, but it is obvious that such a war has long been the policy of Russia, and has been ardently desired by an army bearing the most violent and religious hatred towards the Turks. The naval force in the Black Sea is considerable, and the army of the Pruth will not be short of 150,000 men, added to which the Polish army of 100,000 men, under Constantine, to march on the Danube, will bear down all opposition, and bring that powerful force in front of Constantinople without resistance.

What with the troubles in Persia and the war in Greece, it is safe to believe that the Sultan cannot bring 75,000 armed and well equipped men into the field against Russia, and as to the rabble, their numbers cannot effect much.

The movement of the Russians will be a signal for the freedom of the Greeks, as the whole Turkish force will have to be drawn to a quarter where a more powerful enemy is to be resisted. For ourselves, we hope the rumour may be true. It is time that the Turks should be driven within their natural boundaries, and their ferocities punished.—It is time that Greece should be independent, and the jealousies of the Christian powers have an end. Great changes and events may be looked for during the present year.—*Noah's Advocate.*

Extracts from European Papers.

The duke of Wellington has reached Berlin on his return home; he has effected nothing in relation to the war between Greece and Turkey.

Embassy to Buenos Ayres.—Lord Ponsonby, who is out to Buenos Ayres as ambassador, is charged with instructions to end, if possible, the hostilities between La Plata and Brazil. The British commerce will greatly suffer by that war. Buenos Ayres will be blockaded by the Brazilian squadron, and the La Plata Government has issued letters of marque against the Brazil trade. The vessels which have received these letters of marque at Buenos Ayres are manned (says the Globe) by English and North Americans.

The Election.—Parliament, it is supposed, will be speedily dissolved. The whole kingdom is much agitated with the expectation of a general election. It is intended that the returns shall all be made previous to the harvest. No very considerable changes in the representation are looked for. All classes are satisfied with the ministers, and the only contests will be contests for the honour of a seat, and these will mostly be between the ancient families. Lord Howich (the eldest son of Earl Grey) stands for the county of Northumberland.

The negotiations respecting the British claims on Madrid, have ended in nothing satisfactory. The merchants, tired of Spanish trickery and evasion, wish to leave it entirely to Mr. Canning.

Since 1801, the average annual consumption of malt in England has been 26 1-2 millions of bushels.

Westminster Abbey.—The amount of fees received at the doors for admittance to the Abbey during the last five years, is 7744 pounds, (about 35,000 dollars.)

The Bishop of Durham (Dr. Barrington) has died in his 92d year. He was a bishop for nearly fifty years, and during that time is supposed to have received not much less than one million sterling (about \$4,500,000) from his See! He was one of four brothers, all of whom held lucrative offices in the State. The Bishop was an amiable and generous man, and beloved in his diocese. His wealth goes to his nephew, Lord Barrington, who is also a clergyman.

Benjamin Hall, Esq. an opulent banker of Dublin, whilst sitting in Drury Lane Theatre, suddenly fell back and expired.

In Barnstable river the remains of a large vessel have been discovered. She is supposed by antiquaries to be one of the Spanish Armada vessels driven on shore and sunk by Sir Francis Drake.

Accident.—A public house fell down lately at Manchester called the Von Blocher. The family, with several guests, were in the house at the time. The inmates escaped unhurt, but a little girl of six years old, who was passing, was crushed to death. About two years ago the back part of the same premises gave way in a similar manner.

Spain.—All kinds of rumours are flying about this unhappy kingdom with respect to the policy to be adopted towards Portugal in her present state of uncertainty.

The Spanish Cabinet are greatly disconcerted at the exclusion of the Queen of Portugal and her party from the Regency. They are afraid of the English ascendancy, and of the establishment of a Constitutional government.

A dispute between a party of the Swiss Guards and some Spanish soldiers at a wine-shop, was carried to such a pitch that the parties fired on each other.—Twelve Spaniards and a Swiss officer were wounded.

The Police are so apprehensive of a disturbance in the Capital, that every night a battalion of infantry remains under arms. At the cavalry barracks two-thirds of the horses are saddled, and at the artillery depot two field-pieces are fixed to horses, ready to start at a moment's warning.

A plot has been discovered to seize the King's person, and carry him off to Aranjuez, for the purpose of compelling him to sign a decree for the re-establishment of the Inquisition, and another for restoring the courts of military commission. The plot was contrived by the apostolical party.

Ireland.—The accounts from this country are very unfavourable. Murder and rapine are becoming every day more frequent. It is a mistake to ascribe them to political or religious feelings. They originate in the defects and injustice of the law.

At the Woodford Fair in Limerick county, two factions assembled to fight. The police interfered, when both parties joined and pursued them to their barracks. The police fired in their own defence, and three men were killed.

At Waterford a serious disturbance took place, and ten men were sent to gaol. In the County of Clare some violence has been exercised by a band of miscreants.

Holland.—A steam vessel has been launched at Rotterdam, intended to run between that city and the East Indies. She is 230 feet long, and only 30 broad. The launch was effected with some difficulty. A canal is to be undertaken by Government, to enable vessels of the largest burthen to come up to the town.

The celebrated oriental scholar and linguist, professor Vater, died at Halle, in Germany, on the 21st March.

France.—The Mayor of St. Denis, 6 miles from Paris, who absconded with several sums of money entrusted to his care, has been arrested in Paris.

The late French minister, duke Mathieu de Montmorency, is dead. He fell down in a fainting fit at church, and expired immediately. His funeral was celebrated with unusual pomp. It was attended by the officers of state, the marshals, the princes and princesses of the royal family, peers, deputies, &c. and upwards of 900 carriages.

Treaty with Spain.—It is said a new treaty has been entered into between France and Spain, according to which the French will remain several years in possession of Barcelona, Cadix, Pampeluna, &c.

Agriculture.—The King has decreed that every two years (reckoning from 1825) there shall be granted ten gold medals to such colonial agriculturists as shall have most distinguished themselves by successful experiments in farming. They are to be distributed thus—2 Martinique, 2 Guadeloupe, 2 Guiana, 2 Bourbon, 1 Senegal, and 1 to the Indian settlements.

Usury.—A Monsieur Lambert has been fined 15,000 francs upon conviction of habitual usury.

Greek Subscriptions.—Collections for the Greeks are making in Paris every day under the patronage of the higher classes. The duke of Orleans has given for the second time 5000 francs, and the duke of Devonshire 1000. It has become quite fashionable in the *Salons* to collect for the Greek cause.

Algeria.—The French Government has tried to negotiate a reconciliation between Spain and Algiers, but without success.

Greece.—On the 18th of Feb. Ibrahim Pacha, having united all his forces, made a second attack upon Missolonghi, but without success. On the second of March, in a third attack, the barbarians made themselves masters of the head of the causeway, and from that moment, the pontoons having been united at that point, the destruction of the Christians, who had only 427 able to fight, was considered inevitable; yet no thought of surrender entered any body's mind, and no mouth pronounced the word, capitulation; every one seemed only to think of selling his life dear. At length, on the 8th of March, (20th of March, new style,) the last hour of the Christians sounded. At ten o'clock the Turks had taken Missolonghi by storm, the Bishop Joseph had been burnt by a slow fire, all the men had been put to the sword, and the number of drowned women and children choked up the lagoons.

The fatal assault on Missolonghi, it appears, was made by a force of 20,000 men, 135 cannons, and 48 mortars. The majority of the garrison was killed, and the place in ruins before it surrendered. The Governor of the citadel blew it up with 2,000 Turks.—The writer of the letter of which this is an extract, was one of 3,000, who sought their way out of the garrison. Upwards of 4,000 Greeks were destroyed.

The desolation in Macedonia, wrought by Jussuf Pacha, is extreme. The villages, for thirty leagues in the interior of the country, have been burnt down. Thessaly presents only a heap of ruins.

The Greek Deputies have assembled at Megara to renew the provisional government. It will probably be composed of three members invested with plenary powers. The Generals Miaulis, Colocotroni, and Notos Botzaris, are named as the members of it.

Egypt.—The English Consul at Alexandria has interfered to prevent English ships from carrying warlike stores from Egypt to Greece. He announces this interference to be the result of orders from the British government. The letters from Corfu state, that the Greeks have captured and confiscated several English vessels having Turkish property on board, and that the Ionian government has justified the Greeks in so doing.—The Viceroy of Egypt has established an artillery school at Cairo, and places it under the direction of French and Italian officers.

The Viceroy of Egypt seems to emulate the character of Peter the Great. He spares no pains or expense to improve the condition of his country.—Every species of agriculture and commerce which can benefit Egypt is assiduously cultivated. He has ordered coal mines to be sunk in Syria. Part of Cairo is lighted with gas! He has purchased in England a vast number of valuable machinery and machines. Yet, in disposition he is savage and despotic, and the perseverance of his hostility to Greece is a stain on his political character.

Constantinople.—The non-arrival of the Honorable Stratford Canning has given great dissatisfaction in Turkey.

By order of the Porte, all rogues and vagabonds are now seized and sent on board the vessels now fitting out in the harbour. They are there chained by the leg, and receive 200 piasters to purchase any necessary articles.

The following inscription was placed in the court of the Seraglio, over the heads and ears recently sent from Colona to Constantinople:

"The troops sent by his excellency, Redchid Pacha, towards the rendezvous of the rebels in Carlieli, marched against them wherever they were to be found, and, after having engaged them, as the infidels could not resist, they were routed and dispersed. The Mussulman army returned laden with booty, after having taken 140 heads and ears, and more than 40,000 sheep. His excellency, the commander-in-chief, having sent the Sublime Porte the heads and ears, they are here exposed rolling in the dust."!!

Austria.—The Emperor has so far recovered, as to be able to sit up and receive visits from the different members of the Imperial family.

It is rumoured that the Arch-Duke, Ferdinand, eldest son and heir of the Emperor, has renounced the throne before-hand, through attachment to a contemplative life. It is said that the act of resignation has been deposited in the Imperial archives, and that the Prince is destined for the church.

Prussia.—The Prussian bank at Berlin has received permission from Government to loan \$3,000,000 on wool, the most important article of export in Prussia.

Sweden.—The commercial embarrassments have extended to Stockholm. Eight houses have stopped at Gottenburgh. Advances on timber have been refused. His majesty has ordered the Council of State to inquire into the general condition of the iron manufactures, and, if necessary, to make considerable loans.

THE OBSERVER.

PARIS, (ME.) THURSDAY, JUNE 1, 1826.

INDEPENDENCE. The Selectmen of the town of Norway have made arrangements for the celebration of the approaching Anniversary of American Independence in an appropriate manner, and have appointed the Rev. HENRY A. MERRILL to deliver, on the occasion, a Sermon commemorative of the great event and of the distinguished blessings resulting from it. It is intended that the entertainments of the day shall be purely of an intellectual, moral and religious character.—No public dinner is to be provided.

FIRE. The house of Mr. David Benjamin, of Livermore, one day last week, was, together with considerable part of the furniture, consumed by fire.—It is supposed a spark from the chimney caught on the roof. Loss estimated at about two thousand dollars.

CASUALTY. We understand that some day last week, Capt. O. W. Robinson, of Bethel, removed a quantity of grain from his store into a chamber of his dwelling-house, and, while himself and family together with a hired man were taking tea in the afternoon, the chamber floor gave way and buried them entirely in the room which they then occupied. Fortunately, a girl, who was passing at the time into an adjoining room, gave the alarm, and they were all immediately extricated from their perilous situation; and we are happy to learn, although considerably injured, they are in a fair way of recovery.

Congress adjourned on the 22d ult. to the first Monday of December. The National Intelligencer of the 15th says—

"During the last week, both Houses have been laboriously and successfully employed; many bills, of great importance to individuals, having passed one or the other House, and some of them both Houses.—The present Congress will have deserved great credit, in our opinion, if it may be said, after the termination of the session, that every bill of a private nature, (by which is meant bills for the relief of individuals,) has been acted upon. The number of these bills which have passed the House of Representatives within a few days, is so great, however, and the remaining space of the session so brief, some apprehension is expressed that they cannot be all acted upon by the Senate. This will be to be regretted, but perhaps inevitable.

"The subject which has, at this session, occupied most of the time of the House of Representatives in debate, it seems to be thought, will not be re-produced by the committee of four-and-twenty members, to which it is committed. The Constitution, therefore, will remain intact for this year. The bill for the relief of the surviving officers, &c. of the Revolutionary Army, will lie over, by the consent of its friends, till the next session; when, however, we understand, they confidently expect to succeed. The Massachusetts Claim is one of the subjects, which, for want of time, will also lie over to the next session. The bill of the Senate respecting discriminating duties on imports, was, on Saturday, ordered to lie on the table; and a vote, in that body, taken by yeas and nays, is equivalent to a vote of rejection.

"There are many bills of considerable consequence yet on the tables of both Houses; but much may be done within the six business days before them, with the disposition which now appears to pervade both bodies."

THE JUDICIARY BILL. The National Intelligencer of the 17th says, this bill has met its anticipated fate, having been indefinitely postponed (rejected) in the House of Representatives. It is said that had this vote not prevailed the bill would have been lost by even a larger majority, who were prepared to vote for an adherence to a disagreement to the Senate's amendments. It is hardly worth while to inquire very nicely how it happened that such should have been its fate, seeing that a majority of both Houses of Congress were doubtless favourable to the principle of the bill. It cannot escape observation, however, that the vote of the Members from Ohio was *unanimous* against the bill. Their vote decided its fate; and it is therefore presumable that they considered the interest and wishes of that State as having been disregarded, in the new arrangement of the circuits proposed by the bill. It is to be regretted that the bill has been lost through a difference of opinion as to its details. It is yet to be hoped, that, at the next session, the views of the several Western States may so harmonize as to concentrate upon a bill acceptable to the whole. In that event, the labour upon the defunct bill, which is supposed to have been absolutely lost, may yet be turned to profitable account. *Eastern Argus.*

Col. ABERT, of the Engineers, arrived at Portland last Saturday, [20th ult.] His corps will be organized without delay, and a survey first made of the Casco Canal route. This operation will consume but little time; and he may be expected at this place next week, to commence the survey of the route for the Kennebec and Androscoggin Canal. The friends of the latter, it is expected, will make preparation to give such assistance as may be required in prosecution of the survey.—*Gardiner Chronicle.*

We are sorry to learn that the Sheriff of this County has been opposed in the execution of the duties of his office. The difficulty has arisen from the seizure, made by order of the Land Agents, of Logs cut on Lands belonging to Massachusetts and Maine—which Logs have been retaken by the persons who cut them, and are now forcibly detained, or made into boards. We understand the *posse comitatus* is ordered out to assist the Officers of Government. *Bangor Register.*

HERO OF ERIE. It is not generally known that the grave of OLIVER H. PERRY, the modest and the gallant, the generous Perry, remains without a stone or even stake to guide those of his countrymen who visit Trinidad, to a spot where their patriotic feelings would so naturally direct them. An intelligent gentleman recently from that island, for several days sought in vain the turf which covered the remains of our departed hero.

Communications.

FOR THE OBSERVER.

Mr. BARTON.—In your paper of the 11th inst. I find a Communication, purporting to be a *Statement of the Monied Concerns of the United States*, signed by JAMES HOOPER; which, instead of enlightening, I think to be directly calculated to mislead the public mind, alarm the ignorant, and bring the Government into disrepute.

I do not intend, Sir, to find fault with your calculations of the amount of the National Debt, the interest, and what it would be to each individual; this is all very plain and fair, except that you have taken the liberty, for the sake of round numbers, to add nine millions to the Principal, which is of some consequence to those who have to pay it, and not quite so exact as financial calculations should be. But you acknowledge if this debt is to be paid by a direct tax it must be assessed on the property.—You then suppose the town of Paris to be worth one hundred thousand dollars; and find that a man worth 1000 dollars would have to pay 200 dollars tax; &c. This is, indeed, a most alarming statement. We cannot help trembling when we think that we owe one-fifth part of our property to the National Government, and which must, as you would have us believe, be paid by a direct tax, in addition to the usual State, County, and Town taxes. But is this a fact? Is this the real state of the case? Let us see if there be not some mistake somewhere.—

The town of Paris contains 261 lots of land. The least valuable unimproved lots I should think worth \$500, and many of them with all their improvements, buildings, walls and other durable fences must be worth several thousand. We will call the average value \$1000. Now as there are 261 lots it will give \$261,000 for a valuation, instead of \$100,000,000; and a man worth \$1000 would have to pay but \$76 62 cts. instead of \$200, or 7 cents and 6 mills on a dollar, instead of 20 cents. If we suppose the Personal estate in Paris to be worth half as much as the Real estate, we shall then have a valuation of \$391,500, and a man worth \$1000 would have to pay but \$51. So that we shall get rid of about *three-fourths* of the debt with but little trouble.

But has this sum got to be paid by direct taxation? No, such thing. The ordinary revenue of the Government, arising chiefly from duties on imports, is paying off this debt at the rate of eight or ten million dollars a year; besides paying all the expenses of Government—the army, the navy, fortifications, and all. We could not pay it any faster if we would. The Government creditors will not receive it any faster than it becomes due by contract. Why then should not the surplus revenue of the Government be applied to the making of Canals and Roads, and if they please even an Observatory?—The Rev. Gentleman would have us go on blindfolded to pay the debt.—We must not look to the heavens above, nor the earth beneath, though we break our shins over every thing for the want of internal improvements.

I understand, the Rev. Gentleman is not a believer in the modern system of astronomy; denies that the Earth goes round the Sun, as he does not find it so in the Bible. If he supposes all the planets and stars to be made only to decorate this earth and please the eye of man, he ought, at least, to let us look at them, otherwise they were made in vain.

What the Gentleman alludes to by Congress exploring the earth beneath, I cannot imagine; but I think they ought, at least, to be allowed to dig money, if they are to get a hundred millions of dollars to put in the treasury. In what other way can it be obtained?

According to your arithmetic, sir, it will take *one-fifth* of our property to pay the present debt. If we are to pay another *one-fifth* to make out the \$100,000,000, which you would have in the treasury, we shall be left poor indeed. Sir, we should be ruined by this plan. All the specie would be drawn from the country to lay idle in the treasury, worse than idle, sir; it would do infinite mischief there. A large standing army would not be able to protect it.—Washington would soon be burned again by the Vandals, had they such a temptation to attack it. Besides, how would you keep it out of the clutches of our members of Congress? They would make longer speeches than those you complain of now. Yes, the very watchdogs, whose duty it would be to protect it, would run away with the money.—You will say, perhaps, let the Government loan the money to wealthy individuals 'till time of need; when they call for it these individuals must collect it from the community; thus the people must be taxed again as roundly as if they had never paid it into the treasury.—I would pay off the debt if possible as fast as it becomes due; but never think of accumulating money in the treasury; that would be a most pernicious policy under our free and enlightened Government: though, perhaps, it might answer very well for a petty tyrant.

In truth, Mr. Hooper, I cannot believe that we are in such a deplorable condition as you represent. On the contrary, I am persuaded that the affairs of this nation are in a more flourishing condition than they ever were before, or than any other nation can boast of. You say, "in time of peace prepare for war." This we are doing with all possible expedition and industry. The Navy our most efficient means of attack or defence, has been most assiduously fostered. Millions have been expended in fortifying the most exposed points of our maritime frontier; and every State is supplied with a formidable apparatus of war, in cannon and muskets. Our Presidents, our Secretaries, our Members of Congress, our Governors of States, and all our wisest and best informed men, proclaim that we are doing well; and that our af-

fairs are ably and honestly conducted. Where then is the propriety of your exclaiming, in the language of Scripture, "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

Many of your exclamations and assertions I consider as very uncharitable—and unfounded;—and I am quite at a loss to conjecture the motive that could have induced you to come before the public in this "questionable shape." Had you appeared in print under any other than your own name, I think it would have been better—as your arguments would have been equally good and your assertions equally true; and they might then have been replied to without any suspicion of personal enmity, which, believe me, Sir, I do not harbour. But I cannot help thinking that you had better be proclaiming the glad tidings of salvation, "Allure to brighter worlds, and lead the way," than about this business that "has no relish of salvation" in it.

HARRY PERCY.

FOR THE OBSERVER.

Mr. Editor.—If you find another letter upon the subject of "Peace Societies," worthy of a place in the *Observer*, a friend will be obliged.

DEAR SIR: To convince you that I am not mistaken in the opinion, that "Peace Societies" in this country are not established altogether upon rational principles, I will here repeat some of the language of an address which I have just been perusing, delivered by one of their leading members. Speaking of Alexander, it is asked—"What did he do to make him so great a hero?—He desolated flourishing countries—ravaged and laid waste peaceful and opulent cities—put the inhabitants to the sword, &c."—Again, "suppose every citizen in the United States possessed the same character, sentiments and opinions that the great William Penn believed and practised—who," it is asked, "would be disposed to disturb so peaceful a community?"—Such characters as Alexander, is the unqualified answer of every person of common sense.—If every man in the U. States would turn Quaker, and solemnly determine he would not fight on any occasion, not even to defend his life, his family, or his country; would those who "lay waste peaceful cities never more be disposed to invade our happy land—should we be left to advance, as we have done, in a course of unequalled national happiness and prosperity, so long as such as "desolate flourishing countries" were assured we would not protect our rights by force.

Much is said concerning the "great William Penn." William Penn was indeed a very peaceable man, and a very singular man; and, by means of peculiar providential circumstances, was enabled to secure the friendship of the Indians, in a remarkable degree, when he first settled in America.—But what does all this amount to?—It does not prove that the same measures he adopted, would always be attended with the same success: it does not prove that men as peaceable and harmless as he, have not fallen victims to the merciless fury of the savages; or that thousands of defenceless females—of innocent women and children have not been massacred to satiate their barbarous thirst for bloodshed—nor does all that can be made of it prove that our rights would be as safe, if we had no power to protect them.

Great pains too are taken, and much eloquence displayed, to show what everlasting disgrace "Bunker-Hill Monument" is calculated to bring upon the Nation. I am sorry there are any, who profess to be Peace Makers, that are not only ignorant of the real and noble design of this monument; but so destitute of that charity which "thinketh no evil," as to suspect the founders of it actuated by no better motive than to stir up the spirit of hostility; and to "keep alive the embers" of war. Is it asked "why you tall pile was erected?" An answer is returned that we need not blush at.—It was raised to commemorate the birth day of our Independence; to perpetuate the memory of those worthy friends to their Country whom God raised up to strike the first blow for its emancipation from the chains of tyranny, and establish that political freedom which we so eminently enjoy. How became we an independent Nation so highly privileged above all others in all ages of the world? By what blessed means are we permitted to recline beneath the luxuriant shade of the tree of Liberty, and taste its delicious fruit?—Why do we possess this privilege above all price?—Recollect, our fathers purchased it with their blood. They opposed their oppressors, and fought a glorious fight for liberty, which, through the interposition of Heaven, who strengthened the defenders' arm, they gained.—They toiled, and bled, and died for the treasure which we, their descendants, so richly inherit.—And can we not afford them one tribute of grateful remembrance?—Will it disgrace us to commemorate an event so glorious as they fought for and accomplished?—an event which I believe must happen to every nation before the Kingdom of universal peace will be established. Yours, &c.

Died.

In Pearlington, (Mississippi,) about the 10th April, Doct. LEVI WILKINS, of this town, aged about 24 years.

In this town, Mr. Elijah Bates.

In Surry, Hon. Mark Sheppard, aged 41, member elected to the last Senate of Maine.

KENNEBEC BILLS.

THE subscriber will take a few more Kennebec Bills at par, for Books, or at a discount for other Goods. They must be offered soon or no sale.

June 1. ASA BARTON.

JUST published and for sale at the *Oxford Bookstore*, "VIEWS OF LIFE AND DEATH"—or some thoughts on the "FIRST AND SECOND ADAM"—as laid down in the Scriptures, by DANIEL STAPLES.

NEW GOODS.

ASA BARTON, AGENT.

HAS just received on consignment, a much larger and more extensive assortment of GOODS than he has ever before had, viz:

Broadclothes; Cassimeres; Satinettes; Denmark Salins; Bombazettes; Caroline Flannels; white and coloured Jeans; Grandurelles; Duck, an excellent article for men's and boys' Trowsers; Brown Linen; Russia Diaper; Oil Cloth; Vestings, a complete assortment; Dimoties; black and coloured Cambrics; Brown Cambric, for ladies' Bonnets; Valencia Mantles; Valencia and Cotton Shawls; English Gingham; striped and stamped Muslins, elegant Patterns; Gingham and Muslin Gown Patterns; white Cambric; book and figured Muslins; cambric and jacketed Muslin; Cravats of different kinds, and cheap; flag, silk, cotton, bird's eye, gauze, embossed, flowered, fancy, and imitation Handkerchiefs; Swiss muslin Points; Ruffs; Frills; Laces; Parasols; white pressed Crape; green Crape and Gauze, for Veils; black, white, and green Veils; inserting Trimmings; silk Braids; piping and Lafayette Cords; Gimpes; Ladies' worsted and cotton Hose; Gentlemen's half Hose; Ladies' black, white silk, and leather Gloves; gauze, garmenture, and other Ribbons;—making a very complete assortment.

Also, 50 Pieces of CALICOES—making almost every variety of figure and price, from one shilling to 2s. 9d. per yard; Crape Dresses; black and coloured Crapes, for Gowns; Silk, &c.; Threads; Tapes; and a large variety of other small articles—Rattan, &c. &c.

Also—Sheetings; Shirtings; Gingham; Checks and Stripes; Cotton Yarn, from 8 to 16; blue Yarn; Flannels; Tickings, &c.

Likewise—Looking Glasses; Block-tin Tea Pots; Flat-irons; Carving Knives and Forks; iron and plated table and tea Spoons; Shears and Scissors; Stuffers and Trays; Block-tin Pancakes; Coat and Vest Buttons; real good and common Whips; Wire; Razors, from 25 cents to \$1 50; Razor Strops; Jack and Penknives; glass and pearl Buttons; silver, steel, and brass Thimbles; Pins; Needles; paper Folders; Scales; Dividers; Protractors; Cases Mathematical Instruments; Carpenters' Rules; Shaving Brushes and Boxes; good and common Shaving Soap; Castile, rose, violet, and lavender Soap; Wash Balls; Black-Ball; Blacking; Pomatum; slate, lead, and camel's hair Pencils; Inkstands; sand Boxes and Sand; Wafers; Sealing Wax; Ink-powder; Quills; hair, head, and pocket Combs; glass Beads; Spectacles, suitable for all ages; some of a high finish; with many other articles—all of which will be sold on the most favourable terms for cash. June 1.

SALE AT AUCTION—

ON SATURDAY the 3d June next, at 2 o'clock, P. M. at the Store of J. & F. BEMIS, in Paris—

The West part of Lot numbered 15, in the 6th Range of lots in Paris, containing fifty-four acres, well walled in, and is excellent grass and tillage Land.

Also—Seven small Lots of LAND, containing from 10 to 21 acres each—a part of which is as good and well wooded as any in town, the other is good pasture and tillage land, and is well fenced on the road. Said Land is a part of Lot numbered 11, in the Fourth Range of Lots in Paris.

Likewise—One and a fourth acre of LAND, situated about three-fourths of a mile from the Court-House in Paris, on which is an excellent stream of water with a good fall, which, with a very little expense might be converted into one of the best situations for a Tanner, in the County.

Conditions of Sale made known at the time and place of sale. RUSSELL HUBBARD, Auctioneer.

Paris, May 23, 1826.

WOOL CARDING, and CLOTH DRESSING.

THE subscriber would respectfully inform the Public, that he has taken the *FULLING MILL* and *CARDING MACHINES*, owned by Col. H. R. PARSONS, at the South Village in Paris, where he intends carrying on

CARDING WOOL & DRESSING CLOTH with neatness and despatch.

A liberal Credit will be given, and all kinds of Country Produce, Wool, or Woollen Clothes will be taken in payment, and upon as good terms as can be done in the country.

He flatters himself that by the engagement of experienced workmen, and having followed the business himself for 9 years, he shall be entitled to a share of public patronage.

Also—Wants to purchase from One to Two Thousand Yards of FLANNEL CLOTH, made of common Wool, spun from 4 to 5 skeins to the pound, well made for Fulling—for which Cash will be paid.

DANIEL PARSONS.

Paris, May, 1826.

I, the subscriber, hereby certify, that I have assisted in the repairs of the above Carding Machines, and it is my opinion that they are in order to make as good Rolls as any in the State.

99 6w LEWIS COLE.

A PERSON

TRAVELLING through the State, will attend to any business entrusted to his care;—such as the adjustment or collection of accounts: PURCHASE or SALE OF LANDS: examination of records as to the validity of titles: recording of deeds in any of the counties: and business generally.

FARMERS in Oxford County, emigrating to the east, wishing correct information of any parcel of Land can obtain it.

Applications made previous to 10th June, personally, or by letter, (free of postage), to ATWOOD, GRAM & CO. Exchange-street, Wm. B. BEWELL, Esq. Cumberland Bank Buildings, Portland, or to ASA BARTON, Esq. Paris, will be attended to.

NOTICE.

TAKEN on Execution and will be sold at Public Auction on Monday the twenty-sixth day of June next, at two of the clock in the afternoon, at the Store of FRANCIS F. HAINES, Esq. in Livermore, all the right in Equity of which STEPHEN FOY, of said Livermore, Yeoman, has in and to the Farm on which he now lives, situated in the easterly part of Livermore aforesaid.

HASTINGS STRICKLAND, Jr. Deputy Sheriff.

Livermore, May 22, 1826.

PARTICULAR NOTICE.

ALL persons indebted to the subscriber either by Note or Account are *particularly* requested to make immediate payment, or their demands will be left with an Attorney for collection.

JACOB JACKSON.

Paris, May 10, 1826.

FOR sale at the *Oxford Bookstore*, Webster's and Goodale's SPELLING BOOKS; the YOUNG SCOTLAND FIRST BOOK—with most other kinds of SCHOOL BOOKS—wholesale or retail.

June 1.

